
طبعة للإناث
Let's Perform Umra
as the Messenger of Allāh ﷺ Taught us
هيَّا بِنا نَعْتَمِرُ
كَما عَلَّمَنا رَسولُ الله ﷺ
English Arabic
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Illustrations and Design

**Banan Center**

Telephone: 00962 6 5689338

Prepared

**Khaled Mekdad**

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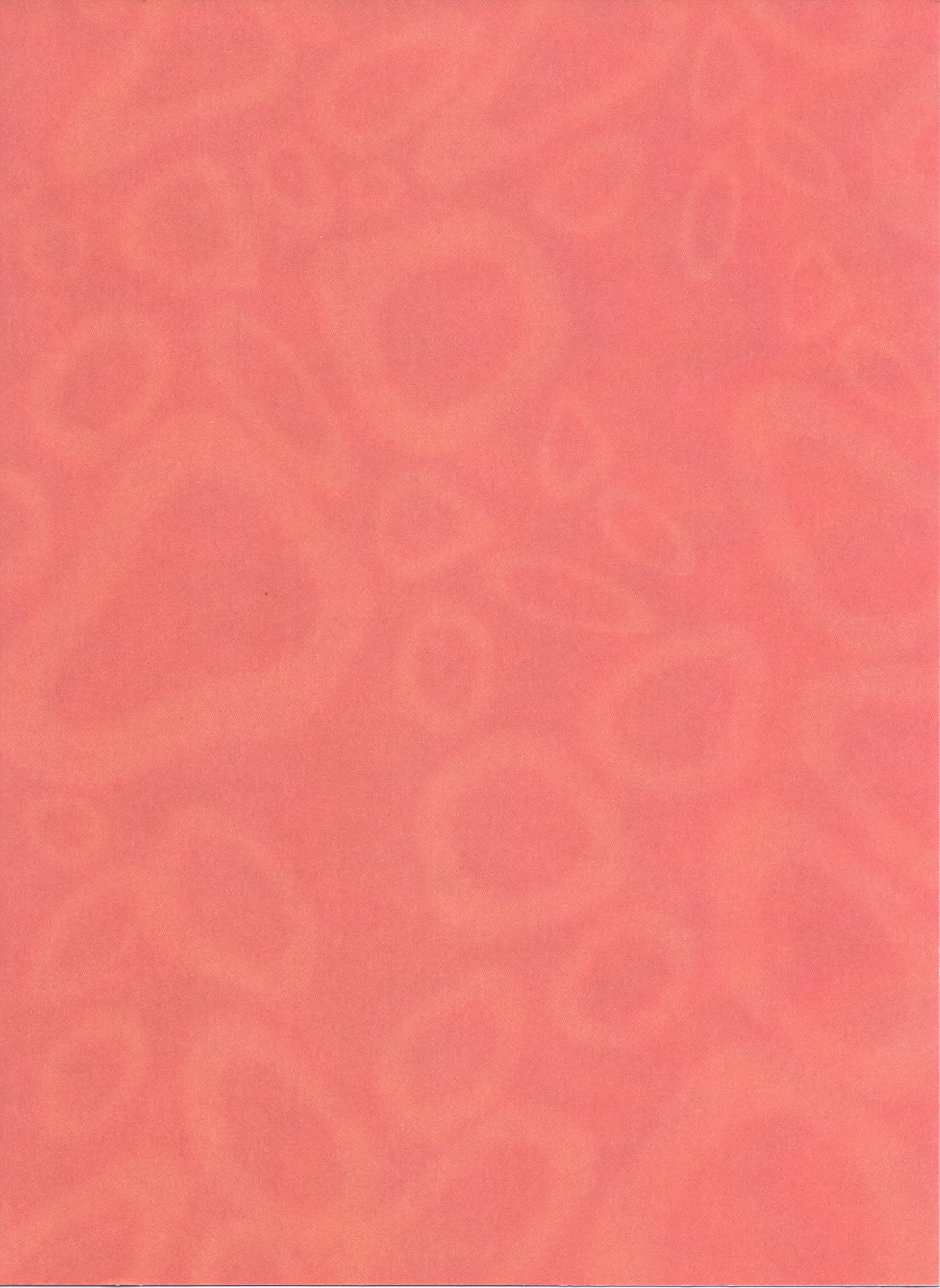

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Let's Make Du'ā' — as the Prophet ﷺ Taught us — هيّا ندعو الله

Let's Pray — as the Messenger of Allāh ﷺ Taught Us — هيّا نصلّي

Let's Perform Ablution (Wuḍū') — as the Messenger of Allāh ﷺ Taught us — هيّا نتوضّأ

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مؤسسة الفرسان للنشر والتوزيع
ALFURSAN GROUPE

Amman - Tel: +962 6 5607386
Fax: +962 6 5653470 - Mob.: +962 7 95208684
Email:alfursan111@yahoo.com

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# Let's Perform Umrah

As the messenger of Allah (peace be upon him) taught us




# هَيَّا بِنَا نَعْتَمِرُ

كَما عَلَّمَنا رَسولُ اللهِ ﷺ

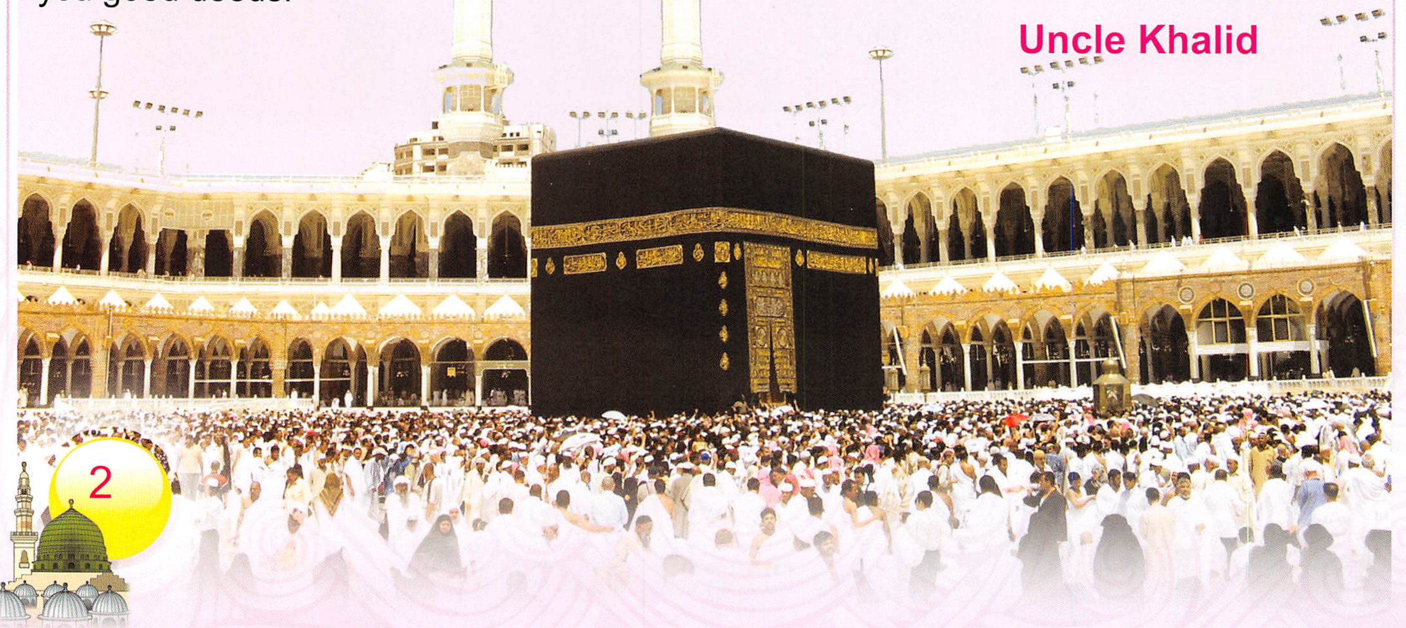
In the name of Allah Most Gracious Most Merciful.



# Preface

In the Holy Quran, Allah said: **(And complete Hajj and 'Umrah for Allah.)** Baqara: 196
Allah (glory be to Him) mentioned the pilgrimage (Hajj) and (Umrah) the minor pilgrimage in Quran, and encouraged us to perform them that our worship and entire life be to Allah. Allah ordered us to learn our religion as it came from the messenger of Allah (peace be upon him) because he is the model and the example to us to learn our religion. Therefore, we have to worship Allah by following his Sunnah (way). The Messenger (peace be upon him) said to teach worshipers how to pray: **(Pray as you have seen me praying)** Reported by Bukhari. Also, he (peace be upon him) directed us how to act in our Hajj and Umrah, he said asking Muslims to take the rituals of Hajj and Umrah from him, (peace be upon him) said: **(You must take your rites of Pilgrimage)** Reported by Muslim.
Umrah is one of Virtuous worshipings by which the Muslim becomes closer to Allah the Almighty as Ka›bah is the scared house of Allah, and it is the first house built to worship Allah on the earth,, and to it the hearts of Muslims are directed from all direction of the universe, and to it they set out their journeys, and for its sake they spend their wealth to visit the sacred House of Allah to seek his affinity and to obtain his pleasing and forgiveness.
(The performance of) `Umrah is an expiation for the sins committed (between it and the previous one), and to maintain performing Umrah clears the Muslim from poverty, sins as the prophet (peace be upon him) said, and during Urma, supplication to Allah is answered, and therein Allah forgives sins of His servants.
This book is made to teach us how to perform the acts of Umrah according to the path of our prophet (peace be upon him) and according the way he taught us from his sayings and actions. We pray to Allah Almighty to make it useful and to accept from us and from you good deeds.

**Uncle Khalid**





بسم الله الرحمن الرحيم

# مُقَدِّمَة

قَالَ تَعَالَى فِي القُرْآنِ الكريم: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ البقرة: 196

ذَكَرَ اللهُ سُبْحانَهُ الحَجَّ والعُمْرَةَ فِي القُرآنِ وَحَثَّنا على فِعْلِها حتَّى تَكُونَ كُلُّ عِبادَتِنا وَحَياتِنا للهِ، وَأَمَرَنا اللهُ أَنْ نَتَعَلَّمَ دِينَنا مِنْ رَسولِهِ الْكَريمِ ﷺ؛ لأَنَّهُ القُدْوَةُ والأُسْوَةُ لَنا لِنَتَعَلَّمَ الدِّينَ مِنْهُ؛ لِذَلِكَ عَلَيْنا أَنْ نَعْبُدَ اللهَ على سُنَّتِهِ فَقالَ ﷺ مُعَلِّماً العِبادَ كَيْفَ يُصَلُّونَ: «صَلُّوا كَما رَأَيْتُمُونِي أُصَلِّي» رواه البخاري، وَكَذَلِكَ وَجَّهَنا فِي حَجِّنا وَعُمْرَتِنا فَقالَ مُخاطِباً المُسْلِمينَ أَنْ يَأْخُذوا مَناسِكَ الحَجِّ والعُمْرَةِ عَنْهُ ﷺ فَقالَ: «لِتَأْخُذُوا مَنَاسِكَكُمْ» رواه مسلم.

والعُمْرَةُ مِنَ العِباداتِ الفاضِلَةِ الَّتي يَتَقَرَّبُ بِها المُسْلِمُ إلى اللهِ عَزَّ وَجَلَّ، فَالْكَعْبَةُ بَيْتُ اللهِ الحَرامِ؛ وَهِيَ أَوَّلُ بَيْتٍ وُضِعَ لِعِبادَةِ اللهِ فِي الأَرْضِ، وَإِلَيْها تَتَّجِهُ قُلُوبُ المُسْلِمينَ مِنْ جَميعِ أَنْحاءِ العالَمِ، وَإِلَيْها يَشُدُّونَ رِحالَهُمْ وَيَجْمَعُونَ الأَمْوالَ وَيُنْفِقُونَها لِزِيارَةِ بَيْتِ اللهِ الحَرامِ، وَقُرْبَةً إلى اللهِ وَنَيْلاً لِمَرْضاتِهِ وَمَغْفِرَتِهِ.

والعُمْرَةُ إلى العُمْرَةِ كَفَّارَةٌ لِما بَيْنَهُما، وَالمُداوَمَةُ عَلَيْها تُخَلِّصُ المُسْلِمَ مِنَ الفَقْرِ والذُّنُوبِ - كَما قالَ الرَّسُولُ ﷺ - وَيُسْتَجابُ فيها الدُّعاءُ وَيَغْفِرُ اللهُ ذُنُوبَ العِبادِ.

وَلِكَيْ نُؤَدِّيَ مَناسِكَ العُمْرَةِ وِفْقاً لِما سَنَّهُ نَبِيُّنا مُحَمَّدٌ ﷺ وَكَما عَلَّمَنا ﷺ قَوْلاً وَفِعْلاً، كانَ هَذا الكِتابُ، سائِلينَ اللهَ عَزَّ وَجَلَّ أَنْ يَنْفَعَ بِهِ، وَأَنْ يَتَقَبَّلَ مِنَّا وَمِنْكُمْ صالِحَ الأَعْمالِ.

عَمُّو خالِد





# Travelling in Islam

**Travelling is leaving ones country where he lives.** Travelling can be made for different intentions; for the sake of religion or life. **The injunction of the law of travelling in Islamic Sharia is linked to the target and the aim for which the travelling is made by the man;** for whoever travels to a lawful intention such as trade, recreation or study, his travel is lawful, and whoever intends to obey Allah during a lawful travel, his travel shall be obedience to Allah and shall be rewarded, and whoever travels obedience to Allah such as making Hajj and Umrah or to give aid to a Muslim so it is a duty of a desirable act, and all these types or travelling are kind of worshipings and rewarded by Allah, but whoever travels to disobey Allah, it is a wrongdoing travelling, and it is unlawful and is a wrong doing.

When Allah destines to you Umrah by any means of transportation such as airplane, car, ship or others, you should begin saying **the invocation of travelling** when you get in the vessel.





# السَّفَرُ في الإِسْلامِ

**السَّفَرُ هُوَ مُفارَقَةُ الوَطَنِ الَّذي يَعيشُ فيهِ الإِنْسَانُ**، وَيَكُونُ لأَغْراضٍ عَديدَةٍ كَثيرَةٍ، دينِيَّةٍ وَدُنْيَوِيَّةٍ، **وَحُكْمُ السَّفَرِ في الشَّرِيعَةِ حُكْمُ الغايَةِ وَالهَدَفِ الَّذِي مِنْ أَجْلِهِ يُسافِرُ الإِنْسانُ**؛ فَمَنْ سافَرَ لأَمْرٍ مُباحٍ كَالتِّجارَةِ أَو النُّزْهَةِ أَو الدِّراسَةِ فَسَفَرُهُ مُباحٌ، وَمَنْ نَوَى طَاعَةَ اللهِ في سَفَرٍ مُباحٍ كَانَ سَفَرُهُ طاعَةً وَقُرْبَةً إِلى اللهِ يُؤْجَرُ عَلَيْهِ، وَمَنْ سافَرَ طاعَةً للهِ كَالحَجِّ وَالعُمْرَةِ أَوْ مُساعَدَةِ مُسْلِمٍ، فَهُوَ سَفَرٌ واجِبٌ أَوْ مُسْتَحَبٌّ وَهَذا السَّفَرُ كُلُّهُ عِبادَةٌ وَأَجْرٌ، وَمَنْ سافَرَ مِنْ أَجْلِ أَنْ يَعْصِيَ اللهَ، فَهُوَ سَفَرُ مَعْصِيَةٍ، وَهُوَ مُحَرَّمٌ يُؤْثَمُ عَلَيْهِ الإِنْسانُ.

فَإِذا كَتَبَ اللهُ لَكَ العُمْرَةَ بِأَيِّ وَسِيلَةٍ مِنْ وَسائِلِ النَّقْلِ. الطَّائِرَةُ أَوْ السَّيارَةُ أَوْ الباخِرَةُ أَوْ غَيْرِها، فَابْدَأْ بَعْدَ أَنْ تَرْكَبَ وَسِيلَةَ النَّقْلِ أَنْ تَقُولَ **دُعاءَ السَّفَرِ**.



# Supplication of Travelling

"Allahu Akbar, ... Allahu Akbar ... Allahu Akbar, Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-`amali ma tarda. Allahumma hawwin `alaina safarana hadha, watwi `anna bu`dahu. Allahumma Antas-Sahibu fissafari, wal-Khalifatu fil-ahli. Allahumma inni a`udhu bika min wa`tha'is-safari, wa Ka'bahtil-manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi".

"Allah is the Greatest ... Allah is the greatest ... Allah is the Greatest, Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Lord shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)."

When he returned, he adds: "Ayibuna, ta'ibuna, `abiduna, li-Rabbina hamidun" "We are those who return; those who repent; those who worship and those who praise our Rubb)." Reported by Muslim



# دُعَاءُ السَّفَرِ

«اللهُ أَكْبَرُ.. اللهُ أَكْبَرُ.. اللهُ أَكْبَرُ،
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ،
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا البِرَّ
وَالتَّقْوَى، وَمِنَ العَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا
وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالخَلِيفَةُ فِي
الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ المَنْظَرِ
وَسُوءِ المُنْقَلَبِ فِي المَالِ وَالأَهْلِ»

وَإِذَا رَجَعَ زَادَ عَلَيْهَا: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

رَوَاهُ مُسْلِم.



# The Meaning of Umrah



Umrah is the visit,
According to Shari'a: It's the visit to the sacred House of Allah (Ka'bah) following specific rituals.

# Time of Umrah



There is no specific time like for Hajj. It may be performed at any time in the year, but the virtuous time for Umrah and most rewarded in the month of Ramadan. The Prophet (peace be upon him) said: (Umrah is in Ramadan is equivalent to Hajj with me).

Reported by Bukhari and Muslim.

# مَعْنَى الْعُمْرَة

**الْعُمْرَةُ:** هِيَ الزِّيَارَةُ،
وَشَرْعاً هِيَ الزِّيَارَةُ إلى بَيْتِ اللهِ
الحَرَامِ (الكَعْبَة) بِمَنَاسِك مُعَيَّنَةٍ.

# وَقْتُ العُمْرَةُ

لا يُوجَدُ وَقْتٌ مُحَدَّدٌ للعُمْرَةِ كالحَجِّ،
بَلْ تُؤَدَّى في أَيِّ وَقْتٍ مِنْ أَوْقَاتِ السَّنَةِ،
لَكِنَّ أَفْضَلَ أَوْقَاتِ العُمْرَةِ وَأَكْثَرَها أَجْراً
العُمْرَةُ في شَهْرِ رَمَضَانَ، قَالَ ﷺ: «إِنَّ
عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي»

مُتَّفَقٌ عَلَيْهِ.

## The Judgment of Umrah



The majority of scholars said **it's a voluntary Sunnah, but others said it's a duty (Wajib).**

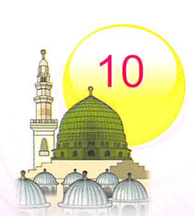
Description: It's a visit in which the (male) Muslim puts on the cloth of Ihram in a specific place then circuits round the Ka'bah seven times, and then going hastily between As-Safâ and Marwa seven times, and then have hair shaving or cut for the (male), and taking some of the hair for the female by which the Umrah comes to its end.

## The Virtue of Umrah

Allah Almighty mentioned the Umrah in His book to honor its value, and ordered us to complete it which means to go out for Allah alone not seeking anything but His face alone, He said: **"And complete Hajjj and `Umrah for Allah."** Baqara: 196

The Messenger of Allah encouraged us to perform Umrah, and he mentioned some of its virtues such as:

**"The performance of `Umrah is an expiation for the sins committed between them, and it's a way to paradise, the prophet (peace be upon him) said: The performance of `Umrah is an expiation for the sins committed between it and the previous one"** reported by Bukhari and Muslim.



# حُكْمُ العُمْرَةِ

قَالَ جُمْهُورُ أَهْلِ العلْم:

هيَ سُنَّةُ تطوُّعٍ، وَقَالَ بَعْضُهُمْ: هيَ واجبَةٌ.

وَتفاصيلُها: زِيَارَةٌ يلْبسُ فِيهَا المُسْلِمُ (الذَّكَرُ) الإحْرَامَ مِـنْ مَكانٍ مُعَيَّنٍ، ثُمَّ الطَّوافُ بالكَعْبَةِ سبْعاً، والسَّعْيُ بيْنَ الصَّفَا والمرْوَةِ سبْعاً، وَحلقُ الشَّعرِ أَوْ تَقْصِيرُهُ (لِلذَّكَرِ)، والأخْذُ مِنَ الشَّعْرِ (للأُنْثَى) وَبِهذَا تَنْتَهي العُمْرَةُ.

# فَضْلُ العُمْرَةِ

ذَكَرَ اللهُ سُبْحَانَهُ العُمْرَةَ في كِتَابِهِ مُعَظِّماً لِشَأْنِها، وَأَمَرَنا أن نُتمَّها؛ أَيْ أَنْ نَخْرُجَ لِلهِ وَحْدَهُ لا نُرِيدُ إلَّا وَجْهَهُ، خَالصاً فقالَ:

﴿ وَأَتِمُّواْ الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾ البقرة: 196

وَأَمَّا رَسُولُ اللهِ ﷺ فَقَدْ حَثَّنَا عَلَى العُمْرَةِ وَذَكَرَ لَهَا فَضَائلَ، نَذْكُرُ مِنْهَا:

العُمْرَةُ إلى العُمْرَةِ كَفَّارَةٌ للذُّنُوبِ التي بيْنَهُما، وَهِيَ طَرِيقٌ لِلْجَنَّةِ، فَقَدْ قَالَ ﷺ:

«الْعُمْرَةُ إِلى العُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا»

مُتَّفَقٌ عَلَيْهِ

- Umrah removes sins from man and prevents poverty, the prophet (peace be upon him) said: **"Perform the Hajj and Umrah one after the other closely because they remove poverty and sins just as a blacksmith's bellows remove impurities from iron, gold, and silver. And, there is no reward for an approved Hajj but Paradise".**

reported by Tirmidhi, Ibn Khuzimah and Ibn Hiban and it's a good Hadeeth.

- People who perform Umrah and Hajj are delegation going to Allah the Almighty to visit His sacred House, so Allah honor His guests, and His honor to them is to forgive their sins and answer their supplications and what they ask, as the prophet (peace be upon him said :

**"The pilgrims performing Hajj and 'Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them".**

reported by Nisaii, Ibn Majah, Ibn Khuzaimah and Ibn Hiban and it's a correct Hadeeth.

- Whoever dies in his way to perform Umrah shall receive an abundant reward as the prophet (peace be upon him said):

**"Anyone who went out (of his house) with the intention of performing Hajj, and then passed away as he was on his way, then Allah shall forever write for him the reward of a Pilgrim to the Judgment day, And whoever went out (of his house) with the intention of performing Umrah, and then passed away as he was on his way, then Allah shall forever write for him the reward of a Pilgrim to the Judgment day, who went out (of his house) with the intention of performing Jihad, and then passed away as he was on his way, then Allah shall forever write for him the reward of a Mujahid to the Judgment day".**

reported by Abu Ya'la and it's a correct Hadeeth.



● تَنْفي الذُّنوبَ مِنَ الإِنْسانِ وَتَمْنَعُ الفَقْرَ، قالَ ﷺ:

«تَابِعُوا بَيْنَ الحَجِّ وَالعُمْرَةِ فَإِنَّهُما يَنْفِيانِ الفَقْرَ وَالذُّنُوبَ كَما يَنْفي الكيرُ خَبَثَ الحَديدِ وَالذَّهَبِ وَالفِضَّةِ، وَلَيْسَ لِلْحجَّةِ المَبْرُورَةِ ثَوابٌ إلاَّ الجَنَّةَ»

رَواهُ التِّرْمِذيِّ وَابْنِ خُزَيْمَةَ وَابْنِ حِبَّانَ وَهُوَ حَديثٌ حَسَنٌ

● المُعْتَمِرُونَ وَالحُجَّاجُ هُمْ وَفْدٌ ذاهِبٌ إِلى اللهِ لِزِيارَةِ بَيْتِ اللهِ عَزَّ وَجَلَّ، وَاللهُ سُبْحانَهُ يُكْرِمُ ضُيُوفَهُ، وَإِكْرامُهُ أَنْ يَغْفِرَ لَهُمْ وَيَسْتَجيبَ لِدَعَواتِهِمْ وَما يَسْأَلُونَ، كَما قالَ ﷺ:

«الحُجَّاجُ وَالعُمَّارُ وَفْدُ اللهِ؛ إِنْ دَعَوْهُ أَجابَهُمْ وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ»

رَواهُ النِّسائِيِّ وَابْنِ ماجَه وَابْنِ خُزَيْمَةَ وَابْنِ حِبَّانَ وَهُوَ حَديثٌ صَحيحٌ

● وَمَنْ ماتَ وَهُوَ مُتَوَجِّهٌ إِلى العُمْرَةِ فَأَجْرُهُ عَظيمٌ كَما قالَ ﷺ:

«مَنْ خَرَجَ حاجًّا فَماتَ كَتَبَ اللهُ لَهُ أَجْرَ الحاجِّ إِلى يَوْمِ القِيامَةِ، وَمَنْ خَرَجَ مُعْتَمِراً فَماتَ كُتِبَ لَهُ أَجْرُ المُعْتَمِرِ إِلى يَوْمِ القِيامَةِ، وَمَنْ خَرَجَ غازِياً فَماتَ كُتِبَ لَهُ أَجْرُ الغازي إِلى يَوْمِ القِيامَةِ» رَواهُ أَبو يَعْلَى وَهُوَ حَديثٌ صَحيحٌ.

# The Rituals of Umrah

# مَنَاسِكُ العُمْرَةِ

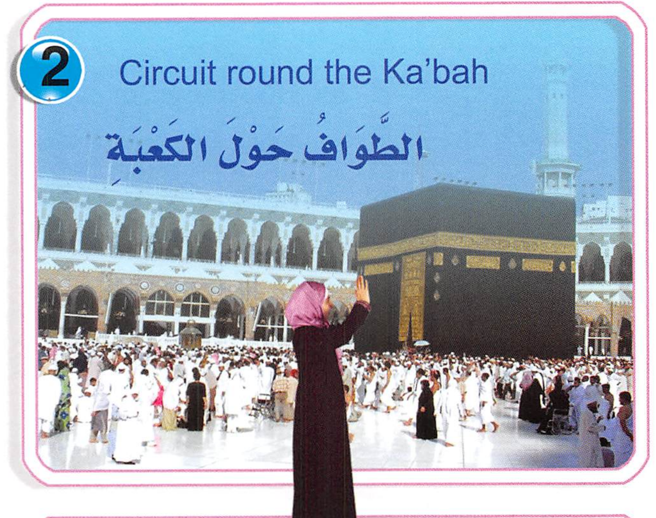
Similar to other kinds of worshiping, Umrah has acts of basic elements (Arkan), obligations (Wajibat) and liked Sunnah (Sunnan).

العُمْرَةُ شَأْنُها شَأْنُ أَيِّ عِبادَةٍ للّٰهِ، فَفِيها أَرْكانٌ وَواجِباتٌ وَسُنَنٌ مُسْتَحَبّاتٌ.



1 Ihram from Miqat (Fixed Places)

الإِحْرامُ (مِنَ المَواقِيتِ)



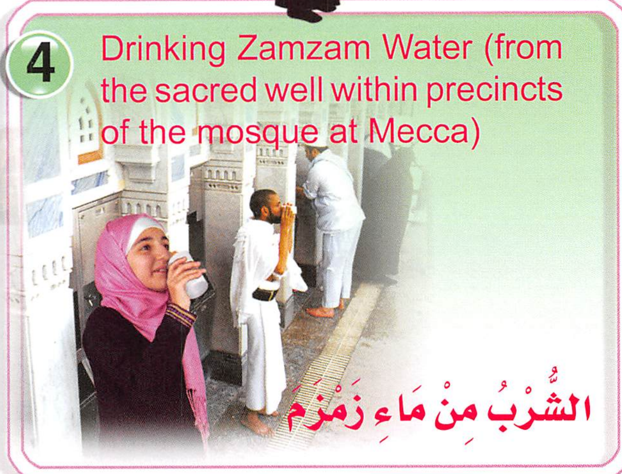
2 Circuit round the Ka'bah

الطَّوافُ حَوْلَ الكَعْبَةِ



3 Praying behind Maqam Ibrahim (Place of Abraham)

الصَّلاةُ خَلْفَ مَقامِ إِبْراهِيمَ



4 Drinking Zamzam Water (from the sacred well within precincts of the mosque at Mecca)

الشُّرْبُ مِنْ مَاءِ زَمْزَمَ



5 Going hastily between As-Safâ and Al-Marwah

السَّعْيُ بَيْنَ الصَّفا وَالمَرْوَةِ



6 Tahalul; diengagement (Fulfilling the rituals of minor pilgrimage by shaving the hair or cut)

التَّحَلُّلُ (التَّقْصِيرُ)

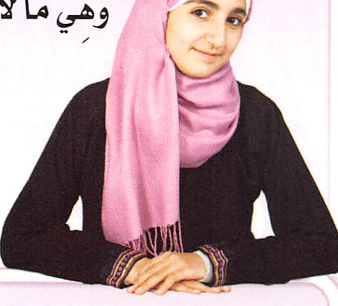
## Arkan of Umrah
## أَرْكَانُ العُمْرَةِ

The essential required acts (Arkan), abandoning any of them, Umrah shall be void and incorrect:

وَهِيَ مَا لَا تَصِحُّ العُمْرَةُ إذا تَرَكَ أَيّاً مِنْهَا، وَمَنْ تَرَكَ أَيّاً مِنْهَا فَعُمْرَتُهُ بَاطِلَةٌ غَيْرُ صَحِيحَةٍ، وَهِيَ:

- Ihram.
- Circuit round the Ka'bah.
- Going hastily between As-Safâ and Al-Marwah .

- الإِحْرَامُ.
- الطَّوَافُ حَوْلَ الكَعْبَةِ.
- السَّعْيُ بَيْنَ الصَّفَا وَالمَرْوَةِ.



## obligations of Umrah
## وَاجِبَاتُ العُمْرَةِ

One shouldn't leave any of them, and in case of this, he has to slaughter a sacrificial animal (Hady), and his Umrah is correct:

- Ihram from Miqat (Fixed Places).
- Shaving the head or having haircut.

وَهِيَ مَا لَا يَجُوزُ تَرْكُ أَيٍّ مِنْهَا، وَمَنْ تَرَكَ أَيّاً مِنْهَا فَعَلَيْهِ ذَبْحُ الهَدْيِ وَعُمْرَتُهُ صَحِيحَةٌ. وَهِيَ:

- الإِحْرَامُ مِنَ المِيقَاتِ.
- الحَلْقُ أَوْ التَّقْصِيرُ.

## Sunnan of Umrah
## سُنَنُ العُمْرَةِ

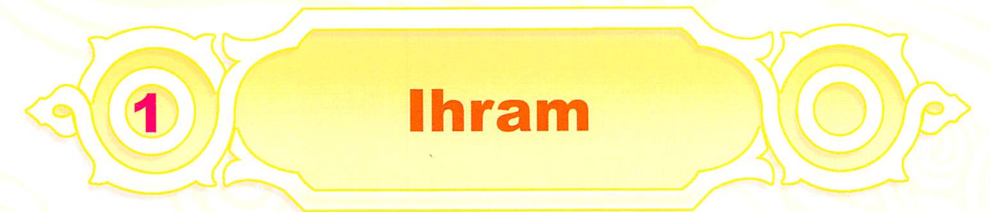
They are the actions or sayings reported by the prophet (peace be upon him) other than essential required acts (Arkan) and obligations (Wajibat). They are rewarded when performed but no harm if they are abandoned:

- Talbeeya; saying the following words: Labbayka Allāhumma Labbayk. Labbayk Lā Sharīka Laka Labbayk. Inna l-Ḥamda, Wa n-Ni'mata, Laka wal Mulk, Lā Sharīka Lak which means (I stand up for Your service, O Allah! I stand up! I stand up! There is no partner with You. I stand up for your service! Verily Thine is the praise, the beneficence, and the kingdom! There is no partner with You!
- Praying behind Maqam Ibrahim (Place of Abraham)
- Drinking plenty of Zamzam Water (chops)



وَهِيَ كُلُّ فِعْلٍ أَوْ قَوْلٍ وَرَدَ عَنِ النَّبِيِّ ﷺ غَيْرُ الأَرْكَانِ وَالوَاجِبَاتِ، يُثَابُ فَاعِلُهَا وَلَا إِثْمَ أَوْ حَرَجَ عَلَى تَارِكِهَا، وَهِيَ:

- التَّلْبِيَةُ.
- الصَّلَاةُ خَلْفَ مَقَامِ إِبْرَاهِيمَ.
- الشُّرْبُ وَالتَّضَلُّعُ مِنْ مَاءِ زَمْزَمَ.



# 1 Ihram

The first work of Umrah is Ihram from the stations (Miqats) specified by the prophet (peace be upon him).

- **Miqat for the people of Madina :** Dhul-Hulaifah, and it's also called Abiar Alee. It is 450 kilometers north of Mecca.
- **Miqat for the people of Sham:** Al Juhfah, near Rabigh 178 kilometer north west of Mecca.
- **Miqat for the people of Najd:** Qarn Al Manazil, 94 kilometer east of Mecca.
- **Miqat for the people of Yemen:** Yalamlam, 54 kilometer south of Mecca.
- **Miqat for the people of Iraq:** Dhat Irq, 94 kilometer north east of Mecca.

## أَوَّلاً: الإِحْرَامُ

أَوَّلُ عَمَلٍ مِنْ أَعْمَالِ العُمْرَةِ هُوَ الإِحْرَامُ، وَلَهُ مَوَاقِيتَ (أَمَاكِن) حَدَّدَهَا رَسُولُ اللهِ ﷺ.

## الْمَوَاقِيتُ الَّتِي يَبْدَأُ مِنْهَا الإِحْرَامُ:

هِيَ الأَمَاكِنُ التِي عَيَّنَهَا رَسُولُ اللهِ ﷺ الَّتِي يُحْرِمُ مِنْهَا مَنْ يُرِيدُ الحَجَّ أَوْ الْعُمْرَةَ، وَلا يَجُوزُ لِلْحَاجِّ أَوْ المُعْتَمِرِ أَنْ يَتَجَاوَزَهَا دُونَ أَنْ يُحْرِمَ، وَهِيَ مَوَاقِيتُ لِكُلِّ مَنْ مَرَّ بِهَا كَذَلِكَ، سَوَاءٌ كَانَ مِنْ أَهْلِ تِلْكَ الجِهَاتِ أَمْ كَانَ مِنْ جِهَةٍ أُخْرَى. وَالمَوَاقِيتُ كَمَا حَدَّدَهَا رَسُولُ اللهِ ﷺ هِيَ:

- **مِيقَاتُ أَهْلِ المَدِينَةِ: ذُو الحُلَيْفَةُ.** وَيُسَمَّى «أَبْيَارُ عَلِيٍّ (وَيَقَعُ شَمَالَ مَكَّةَ بـ 450 كم).
- **مِيقَاتُ أَهْلِ الشَّامِ: الجُحْفَةُ.** (وَيَقَعُ قُرْبَ رَابِغ، شَمَالَ غَرْب مَكَّةَ بـ ١٨٧ كم).
- **مِيقَاتُ أَهْلِ نَجْدٍ: قَرْنُ المَنَازِلِ.** (وَيَقَعُ شَرْقَ مَكَّةَ بـ ٩٤ كم).
- **مِيقَاتُ أَهْلِ اليَمَنِ: يَلَمْلَمُ.** (وَيَقَعُ جَنُوبَ مَكَّةَ بـ ٥٤ كم).
- **مِيقَاتُ أَهْلِ العِرَاقِ: ذَاتُ عِرْقٍ.** (وَيَقَعُ شَمَالَ شَرْقِ مَكَّةَ بـ ٩٤ كم).






## What is Ihram?

It's the act of taking off the sewn garments and wrap the lower part of the body with lower cloth of Ihram (Ezzar), and to cover the top with upper cloth of Ihram (Rida').

For women they keep the ordinary Hijab.

## مَاهُوَالإِحْرَامُ؟

هُوَ أَنْ يَخْلَعَ الإِنْسَانُ مَلابِسَهُ المَخِيطَةَ وَيَلُفَّ جِسْمَهُ مِنَ الأَسْفَلِ بِإِزَارٍ، وَمِنَ الأَعْلَى بِرِدَاءٍ. هَذَا لِلذُّكُورِ، أَمَّا الإِنَاثُ فَتَلْبَسُ لِبَاسَهَا الشَّرْعِيَّ العَادِيَّ.

## Etiquettes of Ihram

**Some works the pilgrim should do before he puts on Ihram garment such as purification, and it can be attained by doing the following:**

- Cutting the nails
- Trimming moustaches
- Plucking the hair of the armpit
- Shaving the pubic hair
- Ablution (Wudhu) and bathing

## آدَابُ الإِحْرَامِ

لِلإِحْرَامِ أَعْمَالٌ يَنْبَغِي عَمَلُهَا قَبْلَ لُبْسِ مَلابِسِ الإِحْرَامِ، وَمِنْهَا: النَّظَافَةُ وَتَتَحَقَّقُ بِالأَفْعَالِ التَّالِيَةِ:

- تَقْلِيمُ الأَظَافِرِ.
- حَلْقُ العَانَةِ.



- قَصُّ الشَّارِبِ (لِلذُّكُورِ).
- الوُضُوءُ وَالاغْتِسَالُ.



- نَتْفُ الإِبِطِ.
- تَسْرِيحُ اللِّحْيَةِ وَشَعْرِ الرَّأْسِ (لِلذُّكُورِ).





# Shedding the Clothes and Putting on Ihram

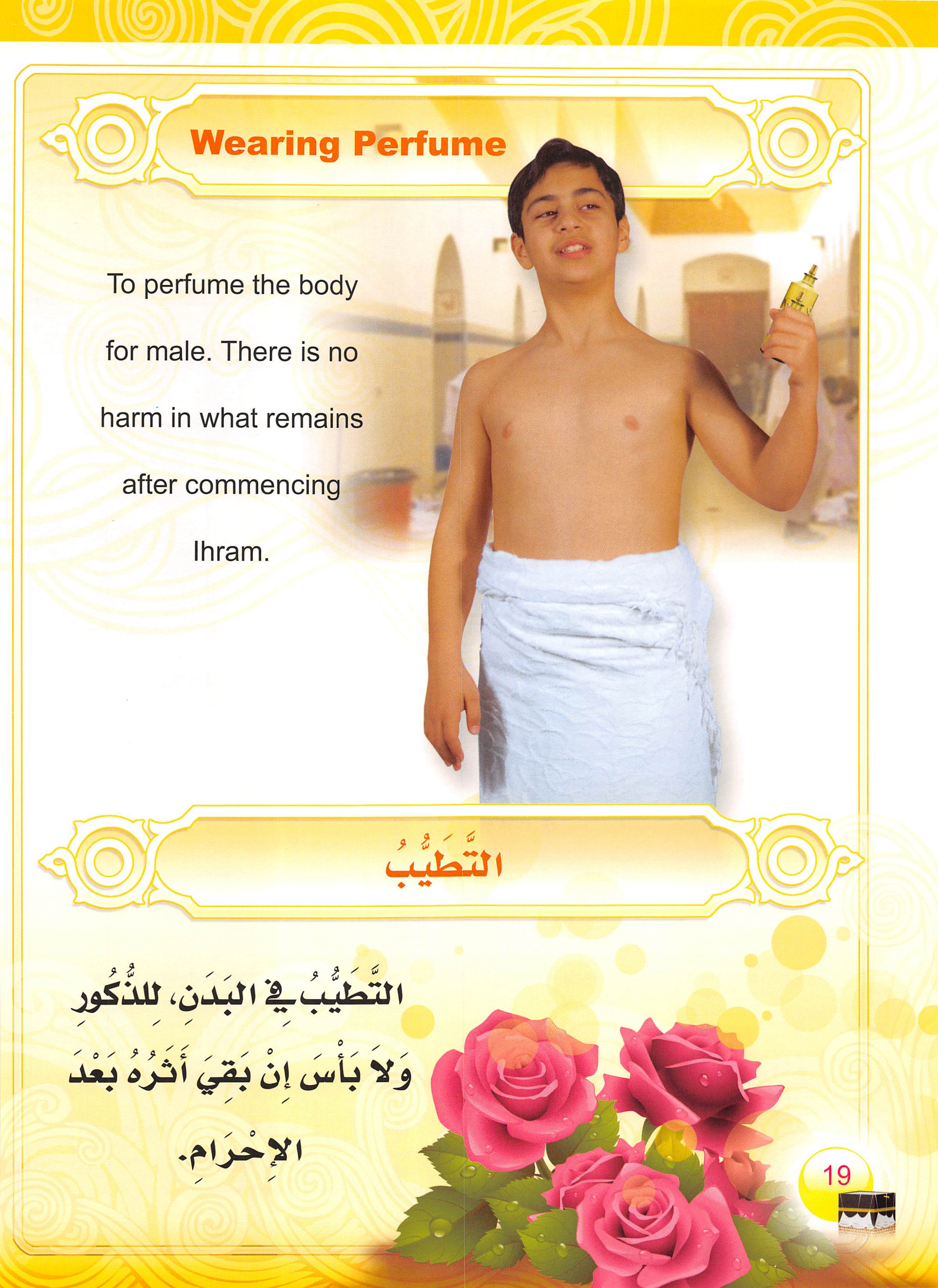
Shedding the sewn garments and putting on the two garments of Ihram; two pieces of cloth; the upper one called (rida') while the lower one is called (Ezzar), preferably white, and this is for male only, but for the women they keep the ordinary Hijab.



# التَّجَرُّدُ وَلِبْسُ الإِحْرَامِ

خَلْعُ الثِّيَابِ المَخِيطَةِ وَلِبْسُ ثَوْبَي الإِحْرَامِ؛ وَهُمَا رِدَاءٌ يَلُفُّ النِّصْفَ الأَعْلَى مِنَ البَدَنِ، وَإِزَارٌ يُلَفُّ بِهِ النِّصْفُ الأَسْفَلُ مِنْهُ، وَيُسْتَحَبُّ أَنْ يَكُونَا أَبْيَضَيْنِ. هَذَا لِلذُّكُورِ، أَمَّا الإِنَاثُ فَتَلْبَسُ لِبَاسَهَا الشَّرْعِيَّ العَادِيَّ.





## Wearing Perfume

To perfume the body for male. There is no harm in what remains after commencing Ihram.

## التَّطَيُّبُ

التَّطَيُّبُ فِي البَدَنِ، لِلذُّكُورِ وَلا بَأْسَ إِنْ بَقِيَ أَثَرُهُ بَعْدَ الإِحْرَامِ.



# Intention (Neyah)

Before departing the station of Ihram the pilgrim makes his intention by saying **(Labbayka Umrah, Allahuma Mahali Haithu Habastanee)**

reported by Bukhai and Muslim.

**"I stand up for Your service to do Umrah, and if I am prevented by any obstacle my place is wherever I am held up".**

If the pilgrim of minor Umrah is prevented by any mean to complete his Umrah or face any circumstances and has to disengage his Ihram, he should slaughter a sacrificial animal, but when he says **"Allahuma Mahali Haithu Habastanee"** as the prophet (peace be upon him taught us, he doesn't need to slaughter a sacrificial animal for expiation.



# النِّيَّةُ

قَبْلَ أَنْ يُغَادِرَ المحْرِمُ الميقَاتَ يَنْوِي فَيقُولُ:

**«لَبَّيْكَ بِعُمْرَةٍ، اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي»**

مُتَّفَقٌ عَلَيْه

فَالمُحرِمُ إذا اعْتَرضَهُ شَيْءٌ مَنَعَهُ مِنْ أَنْ يُكْمِلَ عُمْرَتَهُ، أَوْ تَعرَّضَ لِشَيْءٍ وَعَلَيْهِ أَنْ يَخْلَعَ إِحْرَامَهُ، كَانَ عَلَيْهِ دَمُ كَفَّارَةٍ (أَيْ أَنْ يَذْبَحَ)، وَلَكِنَّ قَوْلَهُ: «اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي» كَمَا عَلَّمَنَا رَسُولُ اللهِ ﷺ، فَإِنْ حَلَّ لِعَارِضٍ فَلَا كَفَّارَةَ «دَمٍ» عَلَيْهِ.

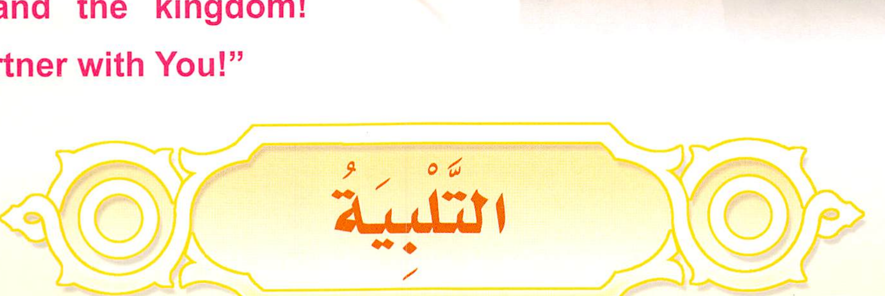


# Talbeeya

Is preferable to raise the voice when reciting Talbeeya for male. It is commenced from the time of Ihram until seeing houses of Mecca; and it's as the following: **"Labbayka Allāhumma Labbayk. Labbayk Lā Sharīka Laka Labbayk. Inna l-Ḥamda, Wa n-Ni'mata, Laka wal Mulk, Lā Sharīka Lak".**

Reported by Bukhai and Muslim

which means **"I stand up for Your service, O Allah! I stand up! I stand up! There is no partner with You. I stand up for your service! Verily Thine is the praise, the beneficence, and the kingdom! There is no partner with You!"**



# التَّلْبِيَةُ

يُسْتَحَبُّ رَفْعُ الصَّوْتِ لِلذُّكُورِ بِالتَّلْبِيَةِ، وَيَبْدَأُ بِهَا الْمُحْرِمُ مِنْ وَقْتِ الإِحْرَامِ حَتَّى يَرَى مَنَازِلَ مَكَّةَ، وَلَفْظُهَا:

**«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لا شَرِيكَ لَكَ»** مُتَّفَقٌ عَلَيْهِ.





# Prohibitions of Ihram

**Actions should be avoided by the man while in Ihram.**
**When the minor pilgrim puts on the Ihram garment, he should avoid the following:**



- Wearing sewn clothes.
- Covering the head for male.
- Cutting nail or removing hair.
- Wearing perfume on cloth or body.
- Wild hunting and even violate its safety.
- To contact marriage for himself or others.
- Sexual contact or its inviting actions.
- Wrangling and Swearing.
- Committing evil deeds and sins.
- Hunting animals of sacred area (Haram) or cutting its trees. (specific area around Mecca)

**For women: They keep the ordinary Hijab and abide by the same prohibitions as males.**

# مَحْظُورَاتُ الإِحْرَام

هِيَ أَشْيَاءُ مَمْنُوعَةٌ عَلى الإِنْسَانِ وَهُوَ مُحْرِمٌ. إِذَا لَبِسَ المُعْتَمِرُ مَلابِسَ الإحْرَام فَعِنْدَهَا يُمْنَعُ مِنَ الآتي:

- لِبْسُ المَلابِسِ المَخِيطَةِ (لِلذُّكُورِ فَقَطْ).
- تَغْطِيَةُ الرَّأْسِ (لِلذُّكُورِ فَقَطْ).
- تَقْلِيمُ الأَظَافِرِ أَوْ إِزَالَةُ الشَّعْرِ.
- التَّطَيُّبُ فِي الثَّوْبِ أَوْ البَدَنِ.
- صَيْدُ البَرِّ أَوْ التَّعَرُّضُ لَهُ.
- عَقْدُ الزَّوَاجِ لَهُ أَوْ لِغَيْرِهِ.
- الجِمَاعُ وَدَوَاعِيهِ.
- المُخَاصَمَةُ وَالسُّبَابُ.
- اقْتِرَافُ السَّيِّئَاتِ وَالمَعَاصِي.



- صَيْدُ حَيَوَانِ الحَرَمِ أَوْ قَطْعُ شَجَرِهَا. (مَنَاطِقُ مُحَدَّدَةٌ حَوْلَ مَكَّةَ)

**الإِنَاثُ:** تَبْقَى بِمَلابِسِهَا الشرعية العَادِيَّةِ، وَتَنْطَبِقُ عَلَيْهَا المَحْظُورَاتُ المَذْكُورَةُ.

# Allowed Actions During Ihram



**Things can be practiced by man during Ihram:**

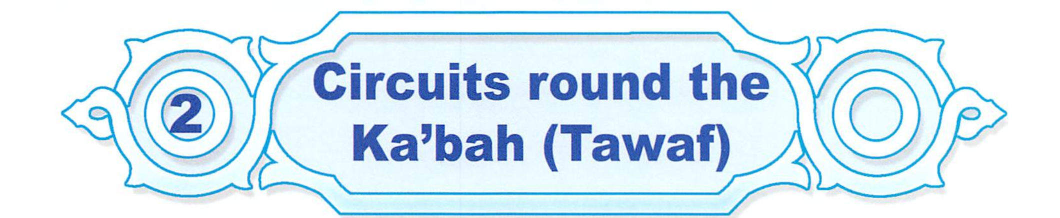
- Bathing even with rubbing the head
- Changing garments of Ihram or washing them
- Putting on sandals
- Covering the face
- Putting on belt
- Cupping (Hijamah) or removing tooth
- Scrubbing and combing head or scrubbing skin
- Sniffing perfumes and scents
- Using umbrella or sitting in shade
- Using Siwak
- Cutting broken nail
- Wearing the ring, watch and spectacles

# مُبَاحَاتُ الإِحْرَامِ

هِيَ أَشْيَاءُ لا حَرَجَ عَلى الإِنْسَانِ فِعْلُها وَهُوَ مُحْرِمٌ:

- الاغْتِسَالُ وَلَوْ بِدَلْكِ الرَّأْسِ
- تَغْيِيرُ مَلَابِسِ الإِحْرَامِ أَوْ غَسْلُها.
- لِبْسُ النَّعْلِ.
- تَغْطِيَةُ الوَجْهِ.
- لِبْسُ الحِزَامِ.
- الحِجَامَةُ وَنَزْعُ الضِّرْسِ.
- حَكُّ الرَّأْسِ وَتَمْشِيطُهُ أَوْ حَكُّ الجَسَدِ.
- شَمُّ العُطُورِ أَوْ الرَّوائِحِ.
- الاسْتِظْلالُ بِمِظَلَّةٍ (الشَّمْسِيَّةُ).
- اسْتِعْمَالُ السِّوَاكِ.
- قَصُّ الظُّفْرِ المَكْسُورِ.
- لِبْسُ الخَاتَمِ أو السَّاعَةِ أو النَّظَّارَةِ.






## Entering Haram and seeing Ka'bah

The pilgrim enters the Masjid after having ablution (Wudhu) with his right foot and say with reverence and supplication: **"Bismi – Allah, Allahuma Salee Ala Mohammad Wa Alehe Wa Sallem, Allahuma Iqhfer Le Dhunubi Wa Iftah Le Abwaba Rahmateka"**

which means: **"In the name of Allah, O Allah, bring peace on Mohammad (peace be upon him) and his family and save them. Oh Allah expiate my sins and open to me the gates of mercy".**

This is an approved tradition of the prophet (peace be upon him), and should be acted at entering any mosque.

## ثانياً: الطَّوَاف

## دُخُولُ الحَرَمِ وَرُؤْيَةُ الكَعْبَةِ

يَدْخُلُ المُعْتَمِرُ المَسْجِدَ مُتَوَضِّأً مُقَدِّماً رِجْلَهُ اليُمْنَى، وَيَقُولُ فِي خُشُوعٍ وَضَرَاعَةٍ:

**«بِسْمِ اللهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلِّمْ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»**

وَهَذَا ثَابِتٌ عَنِ النَّبِيِّ ﷺ، يُعْمَلُ بِهِ عِنْدَ دُخُولِ أَيِّ مَسْجِدٍ مِنْ مَسَاجِدِ المُسْلِمِينَ.

**At entering Ka'bah, she raises her hands and say:** **"Allahumma Anta assalam wa minkassalam wa ilaika ya'udu ssalam fahayyina rabbana bissalam"** **"O Allah You are As-Salam, and from you is all peace, great us O our Lord with peace".**

this is a correct narration of Omar bin Al Khattab (may Allah be pleased with him)

**وَعِنْدَ رُؤْيَةِ الكَعْبَةِ يَرْفَعُ يَدَيْهِ**

**وَيَقُولُ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ**

وَقَدْ صَحَّ ذَلِكَ عَنِ الفاروقِ عُمَرُ بْنُ الخَطَّابِ رضي الله عنه

And then proceed to the Black Stone and kiss it without uttering sound, if reaching the Black Stone is not possible, it is enough to touch it or point to it with the right hand saying: **"Bismillah and Allahuakbar"** meaning **"In the name of Allah and Allah is Great".**

Then she starts with Tawaf. No need to offer the prayer of greeting the mosque instead, the greeting of the House is Tawaf.

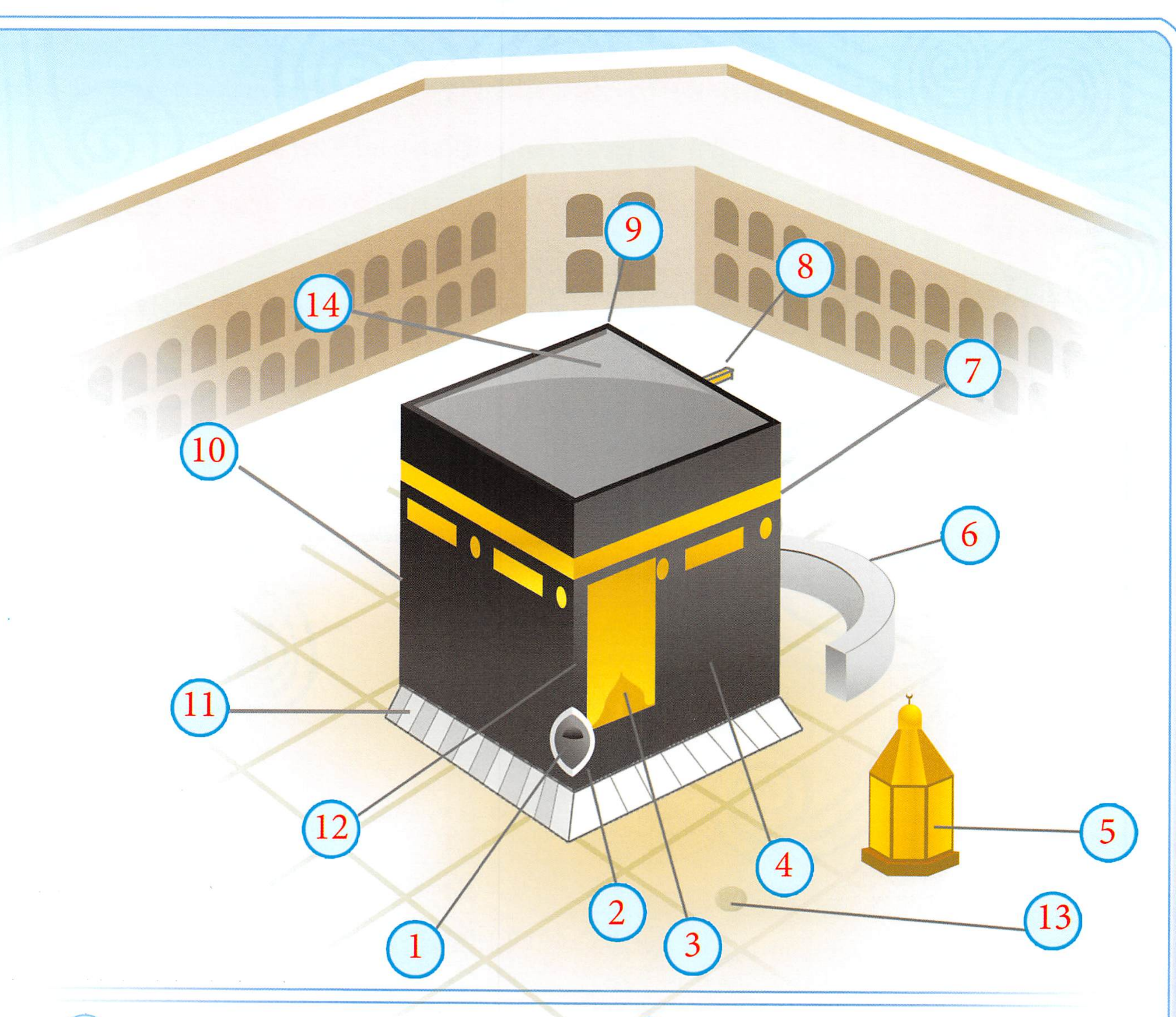
ثُمَّ يَقْصِدُ الحَجَرَ الأَسْوَدَ فَيُقَبِّلَهُ بدُون صَوْتٍ، فَإِنْ لَمْ يَتَمَكَّنْ من ذَلكَ، مَسَّهُ بيَدِه، فَإِنْ عجِزَ عَنْ ذَلكَ أَشَارَ إِلَيْه بِيَدِهِ اليُمْنى مُسَمِّياً مُكَبِّراً

**بِسْمِ اللهِ، اللهُ أَكْبَرُ**

وَيَشْرَعُ بِالطَّوَافِ، وَلاَ يُصَلِّي تَحِيَّةَ المَسْجِدِ فَتَحِيَّةُ البَيْتِ الطَّوَافُ.








| | | |
|---|---|---|
| 1 | The Black Stone (Al Hajar Al Aswad) | الحجر الأسود |
| 2 | The Door Steps (Al Multazam ) | المُلتزم |
| 3 | Door of Ka'bah (Bab Al Ka'bah) | باب الكعبة |
| 4 | Kiswah (Cover of Ka'abah) | ستار الكعبة |
| 5 | Place of Abraham (Maqam Ibrahim) | مقام سيدنا إبراهيم |
| 6 | Hijr Ismail (Hateem) | حجر إسماعيل |
| 7 | Iraqi Corner (Rukn Iraqi ) | الركن العراقي |
| 8 | The Gutter (Mizab) | الميزاب (مزراب الرحمة) |
| 9 | Shami Coener (Rukn Shami) | الركن الشامي |
| 10 | Yamani Corner (Rukn Yamani) | الركن اليماني |
| 11 | The Hazroan (Ashadhrwan) | الشاذروان |
| 12 | Black Stone Corner (Rukn Al Hajar Al Aswad) | ركن الحجر الأسود |
| 13 | Zamzam Well site | موقع بئر زمزم |
| 14 | Roof of Ka'bah | سطح الكعبة |

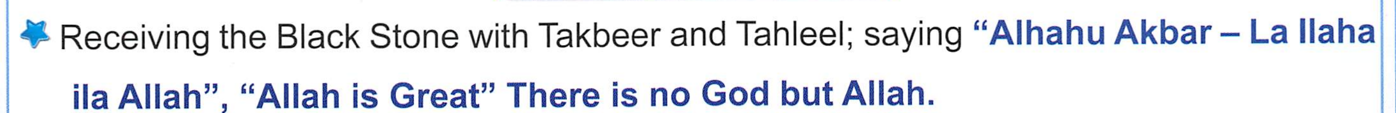
## CONDITIONS OF CIRCUITS (TAWAF)
## شُروطُ الطَّوافِ



- Purification; Ablution, (Wudhu).
- Covering (Awra); the private parts.
- To complete seven circuits.
- To begin and finish Tawaf from the Black Stone.
- To keep Ka'bah on the left hand of the pilgrim (counterclockwise circumambulation)
- To perform tawaf out side the House (outside Hijr Ismail being a part of the House).

- الطَّهارَةُ (الوُضُوءُ).
- سَتْرُ العَوْرَةِ.
- أَنْ تَكُونَ سَبْعَةَ أَشْواطٍ كامِلَةً.
- أَنْ يَبْدَأَ الطَّوافَ مِنَ الحَجَرِ الأَسْوَدِ وَيَنْتَهِيَ إِلَيْهِ.
- أَنْ تَكُونَ الكَعْبَةُ عَلى يَسارِ الطّائِفِ.
- أَنْ يَطُوفَ خارِجَ البَيْتِ (خارِجَ حِجْرِ إِسْماعِيلَ لأَنَّهُ مِنَ البَيْتِ).

## Sunnan of Tawaf
## سُنَنُ الطَّوافِ



- Receiving the Black Stone with Takbeer and Tahleel; saying **"Alhahu Akbar – La Ilaha ila Allah", "Allah is Great" There is no God but Allah.**
- Al-Idhtebaa: Placing the middle of the upper garment (Rida') under the arm and the end of it covers the left shoulder; for male only.
- Ar-raml: It is speeding up one's pace with two small steps during the first three rounds (for male only), and then walking normally during the remaining four circuits.
- Touching The Yamani Corner
- Supplication at Multazam by saying any recorded invocation
- Praying two Rak'ah after completing Tawaf at the Place of Abraham (Maqam Ibrahim)

- **اسْتِقْبالُ الحَجَرِ الأَسْوَدِ** عِنْدَ بَدْءِ الطَّوافِ مَعَ التَّكْبِيرِ وَالتَّهْلِيلِ.
- **الاضْطِباعُ:** وَهُوَ جَعْلُ وَسَطِ الرِّداءِ تَحْتَ الإِبْطِ الأَيْمَنِ وَطَرَفَيْهِ عَلى الكَتِفِ الأَيْسَرِ (لِلذُّكُورِ فَقَطْ).
- **الرَّمَلُ:** وَهُوَ المَشْيُ السَّرِيعُ مَعَ تَقارُبِ الخُطى في الأَشْواطِ الثَّلاثَةِ الأُولى، (وَهُوَ خاصٌّ بِالذُّكُورِ) وَالمَشْيُ العادِيُّ في سائِرِ الأَشْواطِ الأَرْبَعَةِ الأَخِيرَةِ.
- **اسْتِلامُ الرُّكْنِ اليَمانِيِّ.**
- **الدُّعاءُ** عِنْدَ بابِ المُلْتَزَمِ بِأَيِّ دُعاءٍ مَأْثُورٍ أَوْ غَيْرِ ذَلِكَ.
- **صَلاةُ رَكْعَتَيْنِ** بَعْدَ الطَّوافِ عِنْدَ مَقامِ إِبْراهِيمَ.





# Circuit round the Ka'bah (Tawaf)
# الطَّوَاف

The Muslim begins with Tawaf close to the Black Stone, and the male pilgrim makes (Idhtebaa) exposing his right shoulder, placing the Black Stone on his left hand; saying:

**"Bismellah W Allahu –Akbar"**

**"In the name of Allah – Allah is Great".**

It's liked for the male only to speed up paces in the first three circuits of Tawaf and makes his steps close and fast approaching Ka'bah. He should walk normally in the four remaining circuits, and it's liked for the pilgrim to touch the Yamani Corner and kiss the Black Stone or touch in every circuit of the seven rounds.

يَبْدَأُ المُسْلِمُ بِالطَّوَافِ مُحَاذِياً الحَجَرَ الأَسْوَدَ، وَيَضْطَبِعُ (يَكْشِفُ الرَّجُلُ الكَتِفَ الأَيْمَنَ) جَاعِلاً البَيْتَ عَنْ يَسَارِهِ قَائِلاً:

**بِسْمِ اللهِ وَاللهُ أَكْبَرُ**

يُسْتَحَبُّ لِلرَّجُلِ فَقَطْ أَنْ يَرْمُلَ فِي الأَشْوَاطِ الثَّلاثَةِ الأُولَى مِنَ الطَّوَافِ، فَيُسْرِعَ فِي المَشْيِ وَيُقَارِبَ الخُطَى مُقْتَرِباً مِنَ الكَعْبَةِ، وَيَمْشِي مَشْياً عَادِيّاً فِي الأَشْوَاطِ الأَرْبَعَةِ البَاقِيَةِ. وَيُسْتَحَبُّ لِلْمُعْتَمِرِ أَنْ يَسْتَلِمَ الرُّكْنَ اليَمَانِيَّ وَيُقَبِّلَ الحَجَرَ الأَسْوَدَ أَوْ يَسْتَلِمَهُ فِي كُلِّ شَوْطٍ مِنَ الأَشْوَاطِ السَّبْعَةِ.



It's liked for the pilgrim during Tawaf to multiply his supplication and invocation , and choose what suits his heart; and supplicate for himself, his family, his brothers and to all Muslims as he likes for bounties of world and hereafter. It's permissible to recite Quran during Tawaf.

It's liked to say between Yamani Corner and Black Stone:

**"Rabana Aatina Fiddunya Hasanatan W Filakhirati hasantan Wa Qina Adhab nar"**

**"Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire"**

Reported by Ahmad and Abu Dawood and it's a sahih hadeeth.

يُسْتَحَبُّ للمُعْتَمِرِ فِي الطَّوَافِ أَنْ يُكْثِرَ مِنَ الذِّكْرِ وَالدُّعَاءِ، وَيَتَخَيَّرَ مِنْهُ مَا يَنْشَرِحُ لَهُ صَدْرُهُ، فَيَدْعُوَ لِنَفْسِهِ وَلأَهْلِهِ وَإِخْوَانِهِ، وَلِلْمُسْلِمِينَ بِمَا شَاءَ مِنْ خَيْرَيْ الدُّنْيَا وَالآخِرَةِ، وَلا بَأْسَ بِقِرَاءَةِ القُرْآنِ أَثْنَاءَ الطَّوَافِ. يُسْتَحَبُّ أَنْ تَقُولَ بَيْنَ الرُّكْنِ اليَمَانِيِّ (وَهُوَ رُكْنُ الكَعْبَةِ قَبْلَ الوُصُولِ إِلَى رُكْنِ الحَجَرِ الأَسْوَدِ) وَالحَجَرُ الأَسْوَدُ: «**رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ**»

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَهُوَ حَدِيثٌ صَحِيحٌ.





# 3 Praying Behind the Maqam

When the pilgrim completes his Tawaf seven times, he should cover his right shoulder (for male) and then heads to Maqam Ibrahim, he places the Maqam between himself and Ka'bah and prays two Rak'ah.

**In the first Rak'ah, he recites Surat Al Kaferoon.**

**In the second Ra'kah, he recites Surat -u- Ikhlas.**

Reported by Muslim

## ثَالِثاً: الصَّلاةُ خَلْفَ الْمَقامِ

إِذَا فَرَغَ الطَّائِفُ مِنَ الأَشْوَاطِ السَّبْعَةِ غَطَّى كَتِفَهُ الأَيْمَنَ وَاتَّجَهَ إِلى مَقَامِ إِبْرَاهِيمَ، فَيَجْعَلُ المَقَامَ بَيْنَهُ وَبَيْنَ الكَعْبَةِ وَيُصَلِّي رَكْعَتَيْنِ

**يَقْرَأُ فِي الأُولَى بَعْدَ الفَاتِحَةِ سُورَةَ الكَافِرُونَ**

**وَيَقْرَأُ فِي الثَّانِيَةِ بَعْدَ الفَاتِحَةِ سُورَةَ الإِخْلَاصِ**

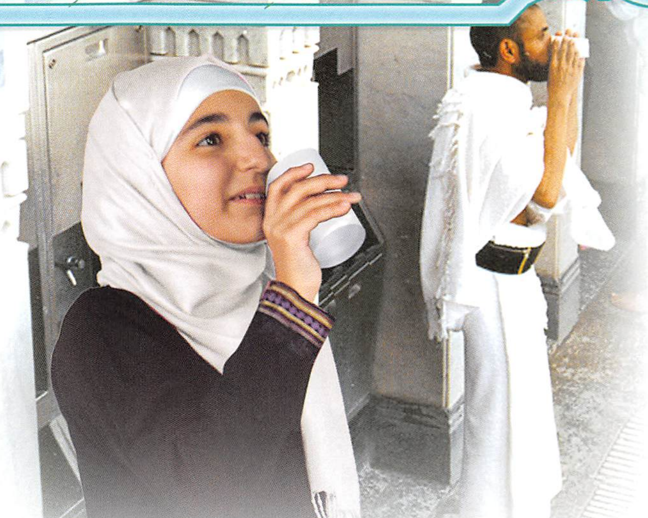
رَوَاهُ مُسْلِم.





# 4 Drinking from Zamzam Water

## رابعاً: الشُّرْبُ مِنْ مَاءِ زَمْزَمَ



After performing the two Rak'ah, he goes to Zamzam and drinks from its water until chopping (until full), and supplicates to Allah as the prophet peace be upon him said:

**"Water of ZamZam is good for whatever purpose it has been drunk"**

Reported by Ibn Majah and Ahmad.

and it's a blessed water; it's **"food for the hungry and cure for the sick"**

reported by Tabrani.

It's Sunnah. It's Sunnah to have the intention of seeking cure when drinking Zamzam and likewise of the bounty of world and hereafter, and to approach Qibla, and drink thrice, and fill the chops, and thank Allah , and supplicate to Allah as Ibn Abbas (peace be upon them) supplicated:

**"O Allah, I ask you beneficial Knowledge, vast bounty, and cure of every ailment".**

It's liked then to supplicate at Multazam (the space between the corner of the Black Stone and the door of Ka'bah. Reported by Baihaki.

بَعْدَ صَلاةِ الرَّكْعَتَيْنِ يَذْهَبُ إِلَى زَمْزَمَ فَيَشْرَبُ مِنْ مَائِهَا حَتَّى يَتَضَلَّعَ (لا يَبْقَى عِنْدَهُ مَجَالٌ لِلشُّرْبِ أَكْثَرَ)، وَيَدْعُو اللَّهَ بِمَا شَاءَ فَـ **(زَمْزَمُ لِمَا شُرِبَ لَهُ)** رَوَاهُ ابْنُ ماجه وَأَحْمَد

وَهِيَ مَاءٌ مُبَارَكَةٌ، فَهِيَ **(طَعَامٌ مِنَ الطَّعْمِ وَشِفَاءٌ مِنَ السَّقْمِ)** رَوَاهُ الطَّبَرَانِي، وَيُسَنُّ أَنْ يَنْوِيَ الشَّارِبُ عِنْدَ شُرْبِهِ الشِّفَاءَ وَنَحْوَهُ مِمَّا هُوَ خَيْرٌ فِي الدِّينِ وَالدُّنْيَا، وَأَنْ يَسْتَقْبِلَ القِبْلَةَ، وَيَشْرَبَ عَلَى ثَلاثَةِ أَنْفَاسٍ، وَأَنْ يَتَضَلَّعَ مِنْهُ وَيَحْمَدَ اللَّهَ، وَيَدْعُو كَمَا دَعَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: **اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً وَاسِعاً، وَشِفَاءً مِنْ كُلِّ دَاءٍ**، يُسْتَحَبُّ بَعْدَهُ الدُّعَاءُ عِنْدَ المُلْتَزَمِ (وَهُوَ مَا بَيْنَ رُكْنِ الحَجَرِ الأَسْوَدِ وَبَابِ الكَعْبَةِ)، **وَلا يَسْأَلُ أَحَدٌ اللَّهَ شَيْئاً إِلاَّ أَعْطَاهُ اللَّهُ إِيَّاهُ** رَوَاهُ البُهَيقي





# Going hastily between As-Safâ and Al-Marwah



As'sai begins at As-Safâ and ends at Al-Marwah, and can be performed without having Wudhu. When you end with Tawaf and other following works, go directly to As-Safâ , and when you reach there recite the following **"Inna As-Safâ waalmarwata min shaAAairi Allahi faman hajja albayta awi iAAtamara fala junaha AAalayhi an yattawwafa bihima waman tatawwaAAa khayran fainna Allaha shakirun AAaleemun"** which means: **"Verily, As-Safâ and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House to perform Tawaf between them".**

Then you should say: **We start with what has started with.**

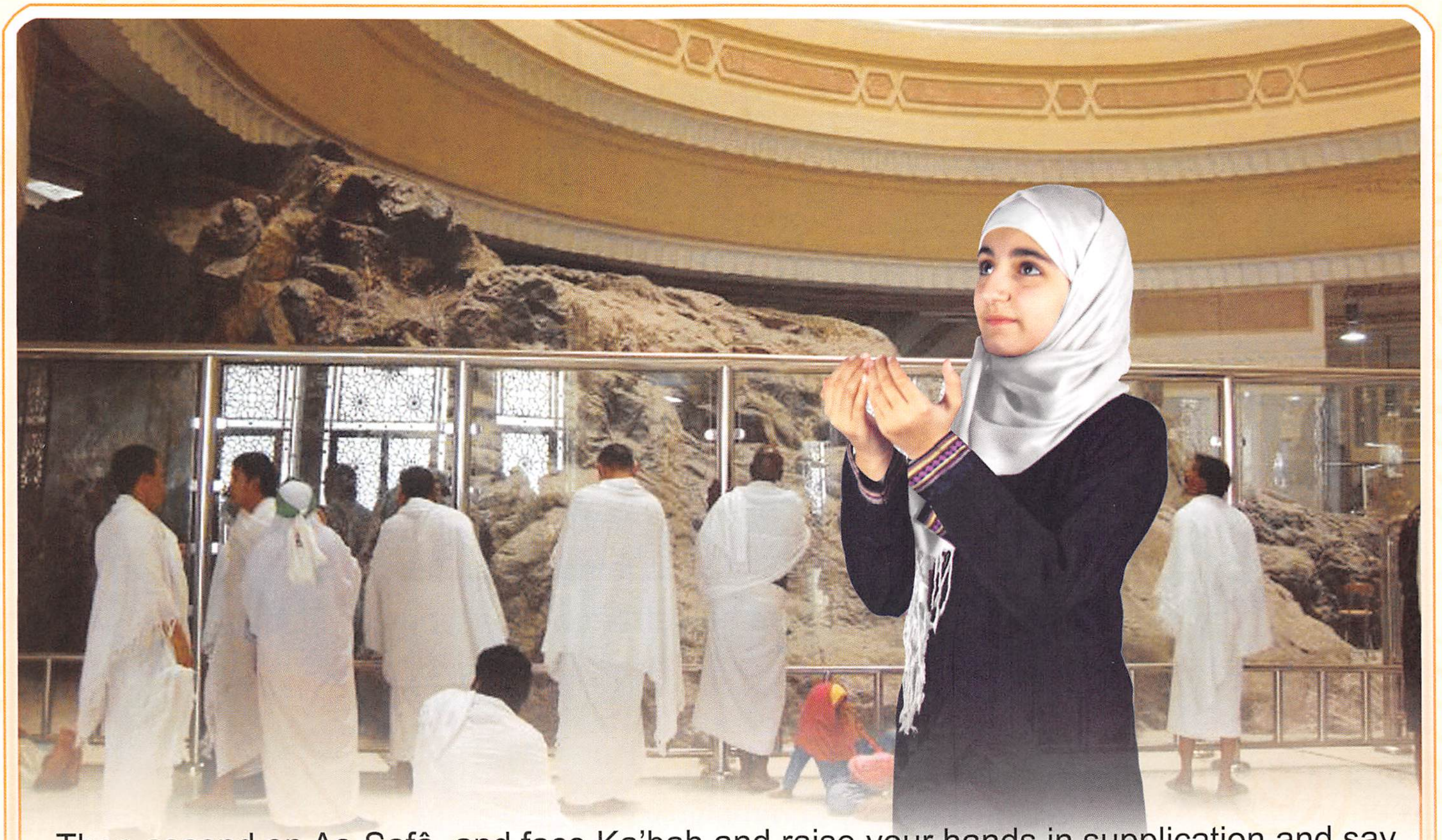
## خامساً: السَّعْيُ بَيْنَ الصَّفا والمَرْوَة

مِنَ المَعْلوم أَنَّ السَّعْيَ يَبْدأُ بِالصَّفا ويَنْتَهي عِنْدَ المَرْوَة، ولا يُشْتَرطُ فيه الطَّهارَةُ، فإذا انْتَهَيْتَ مِنَ الطَّواف حَوْلَ الكَعْبَةِ وَما بَعْدَه، تَوَجَّهْ نَحْوَ الصَّفا، وَحينَ تَصِلُهُ اقْرأْ في المرَّة الأولى فَقَطْ قَوْلَ الله تَعالى:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾

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ثُمَّ تَقُولُ: **نَبْدأُ بِما بَدأَ اللهُ بِه**



Then ascend on As-Safâ and face Ka'bah and raise your hands in supplication and say **"Allahu Akbar"** Allah is Great, and say:

**"lâ ‹ilaha ‹ilâ Allah wahdahou lâ sharîka lah, lahoul-moulkou wa lahoul-hamdu yuee wa yumeetu, wa huwha `ala kulî shay'în qadîr, lâ ‹ilaha ‹ilâ Allah wahdahu"**

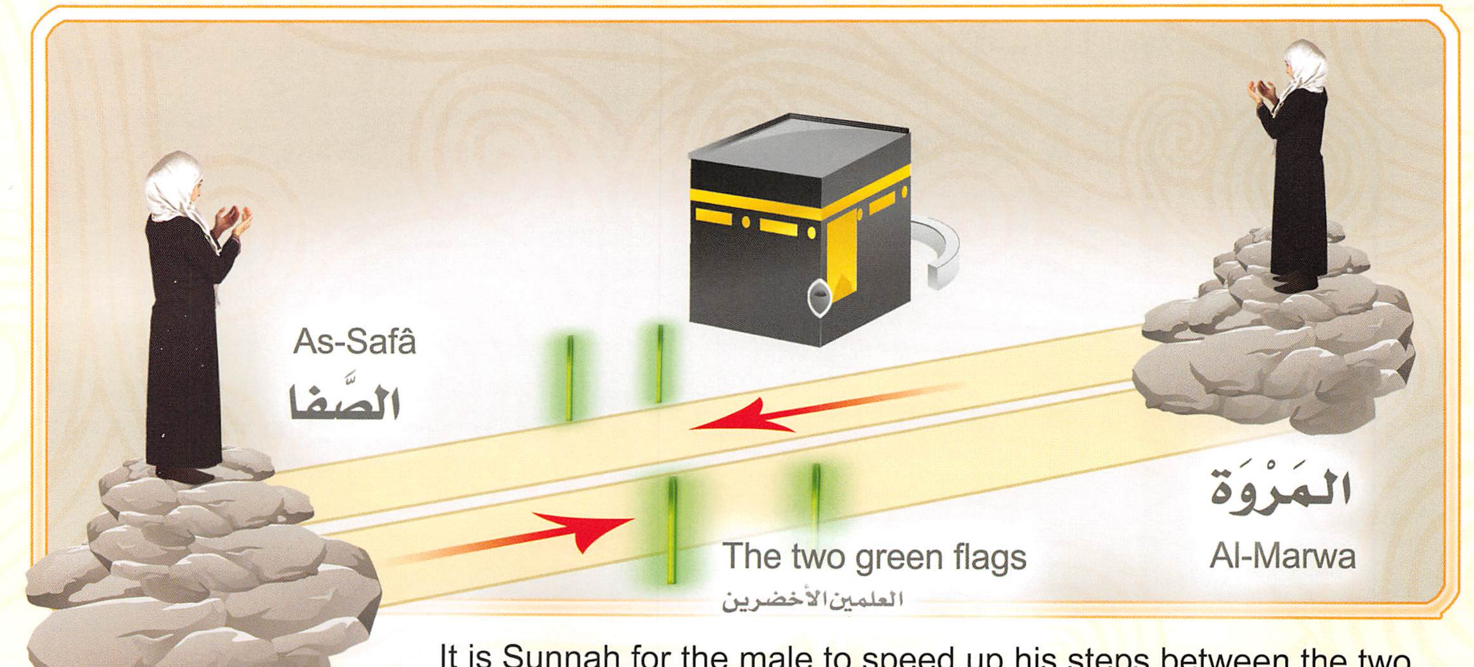
**"There is no God except Allah, He is One without any partner. All land belongs to Him and all praise is due to Him. He gives life and takes it away, and He is powerful over all things. There is no God except Allah, He alone has accomplished His promise, and He has helped His servant and singly overpowered the groups (of infidels)".**

Repeat this three times and supplicate between them, then descend towards Al-Marwah until you reach on top, and repeat your recitation and supplication similar to what you have done on As-Safâ , by this you have completed one round.

ثُمَّ اصْعَدْ عَلَى الصَّفَا وَتَوَجَّهْ نَحْوَ الكَعْبَةِ وَارْفَعْ يَدَيْكَ وَكَبِّرِ اللهَ ثَلاثاً وَقُلْ:

**لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ.**

كَرِّرِ الذِّكْرَ ثَلاثاً، وَادْعُو بَيْنَهَا بِمَا تَيَسَّرَ لَكَ، ثُمَّ انْزِلْ بِاتِّجَاهِ المَرْوَةِ حَتَّى تَصِلَهُ، فَافْعَلْ كَمَا فَعَلْتَ عَلَى الصَّفَا، وَيَكُونُ هَذَا شَوْطٌ وَاحِدٌ مِنْ سَبْعَةٍ.




It is Sunnah for the male to speed up his steps between the two green flags when he pefroms As'sai and supplicate with **"Rabi Ighfir li wa Irham, inaka intal azul Akram"**

**"O my Lord, forgive and have mercy. You are the Most Majestic, the Most Generous."**

Then complete As-sai walking normally and multiply supplication for oneself and brothers and the one you like until completing all seven times. When you reach at Marwa at the end of the last time, no need to make any supplication or standing.

يُسَنُّ لِلرَّجُلِ أَنْ يَرْمُلَ (يُسْرِعُ فِي الخُطَى) عِنْدَ السَّعْيِ بَيْنَ المِيلَيْنِ الأَخْضَرَيْنِ وَيَدْعُو:

**رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَمُ** كَما وَرَدَ عَنْ عَدَدٍ مِنَ الصَّحابَةِ

ثُمَّ يُكْمِلُ السَّعْيَ مَاشِياً وَيُكْثِرُ مِنَ الدُّعَاءِ لِنَفْسِهِ وَإِخْوَانِهِ وَلِمَنْ يُحِبُّ، وَهَكَذا حَتَّى يُكْمِلَ الأَشْوَاطَ السَّبْعَةَ. وَعِنْدَ الوُصُولِ إِلَى المَرْوَةِ فِي نِهَايَةِ الشَّوْطِ الأَخِيرِ، لَيْسَ هُنَاكَ ذِكْرٌ وَلَا دُعَاءٌ وَلَا وُقُوفٌ.

العلمين الأخضرين
The two green flags






## 6 Tahalul Disengagement (have hair shaving or cut)

When the minor pilgrim finishes with Assai, It's Sunnah for the man to shave his head with blade or cut it, and the reward for shaving is much greater.

But for the woman, she takes (cut) little amount of her hair equal to the length of a fingertip.

It's liked for the hairless to pass the blade over his head.

It is liked for the one who intends to shave his head to face the Qiblah and to begin with the right side of the head then the left, and to make Takbeer saying :

***"Allahu Akbar, Allah is Greater"***

during the process, and then to pray two Raka'h, and he shouldn't argue with the barber on the price.

When he is done with this, the Umrah is completed.

We pray to Allah the Great to Accept our deeds.

### سادساً: التَّحَلُّلُ (الحلقُ أوْ التَّقْصِيرُ)

حِينَ يَنْتَهِي المُعْتَمِرُ مِنَ السَّعْيِ، يُسَنُّ لِلرَّجُلِ أَنْ يَحْلِقَ شَعْرَ رَأْسِهِ بِالمُوسِ أَوْ يُقَصِّرَهُ، وَأَجْرُ التَّحْلِيقِ أَعْظَمُ.

أَمَّا المَرْأَةُ فَتَأْخُذُ مِنْ شَعْرِهَا شَيْئاً قَلِيلاً، بِأَنْ تَجْمَعَ شَعْرَهَا وَتَأْخُذَ مِنْهُ قَدْرَ أَنْمُلَةَ. يُسْتَحَبُّ لِلأَصْلَعِ أَنْ يُمَرِّرَ المُوسَ عَلَى رَأْسِهِ. يُسْتَحَبُّ لِلْمُحَلِّقِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ يَسْتَقْبِلَ القِبْلَةَ وَيَبْدَأَ بِالشِّقِّ الأَيْمَنِ مِنْ رَأْسِهِ ثُمَّ الأَيْسَرَ، وَأَنْ يُكَبِّرَ خِلَالَهُ، وَأَنْ يُصَلِّيَ رَكْعَتَيْنِ بَعْدَهُ، وَأَلَّا يُنَاقِشَ الحَلَّاقَ عَلَى أَجْرِه.

**فَإِذَا فَعَلَ كُلَّ ذَلِكَ فَقَدْ تَمَّتِ العُمْرَةُ، نَسْأَلُ اللهَ سُبْحَانَهُ أَنْ يَتَقَبَّلَ أَعْمَالَنَا جَمِيعاً**







# Praying at Al Masjid Anabawi (The Prophet's Mosque)

Visiting Al Masjid Anabawi is not a part of Umrah, but it is liked for the one who comes from long distance to go and visit Al Madeena to pray at the Mosque of the Prophet, and to visit his grave to salute him and his two companions Abu Bakr and Omar (may Allah be pleased with them)

## الصَّلاَةُ في المَسْجد النَّبَويِّ

لَيْسَتْ زِيَارَةُ المَسْجد النَّبَويِّ من العُمْرَة، وَلَكن يُسْتَحَبُّ لِمَنْ قَطَعَ شَوْطاً طَويلاً من السَّفر أَنْ يَذْهَبَ للْمَدينَة للصَّلاة في المَسْجِد النَّبَوِيِّ، وَزِيَارَةُ قَبْرِ النَّبيِّ ﷺ للسَّلام عَلَيْه وَعَلَى صاحِبَيْه أَبي بَكْرٍ وَعُمَرَ رَضيَ اللّهُ عَنْهُما.



# The Etiquette of Entering Al Masjid Anabawi ( The Prophet's Mosque)

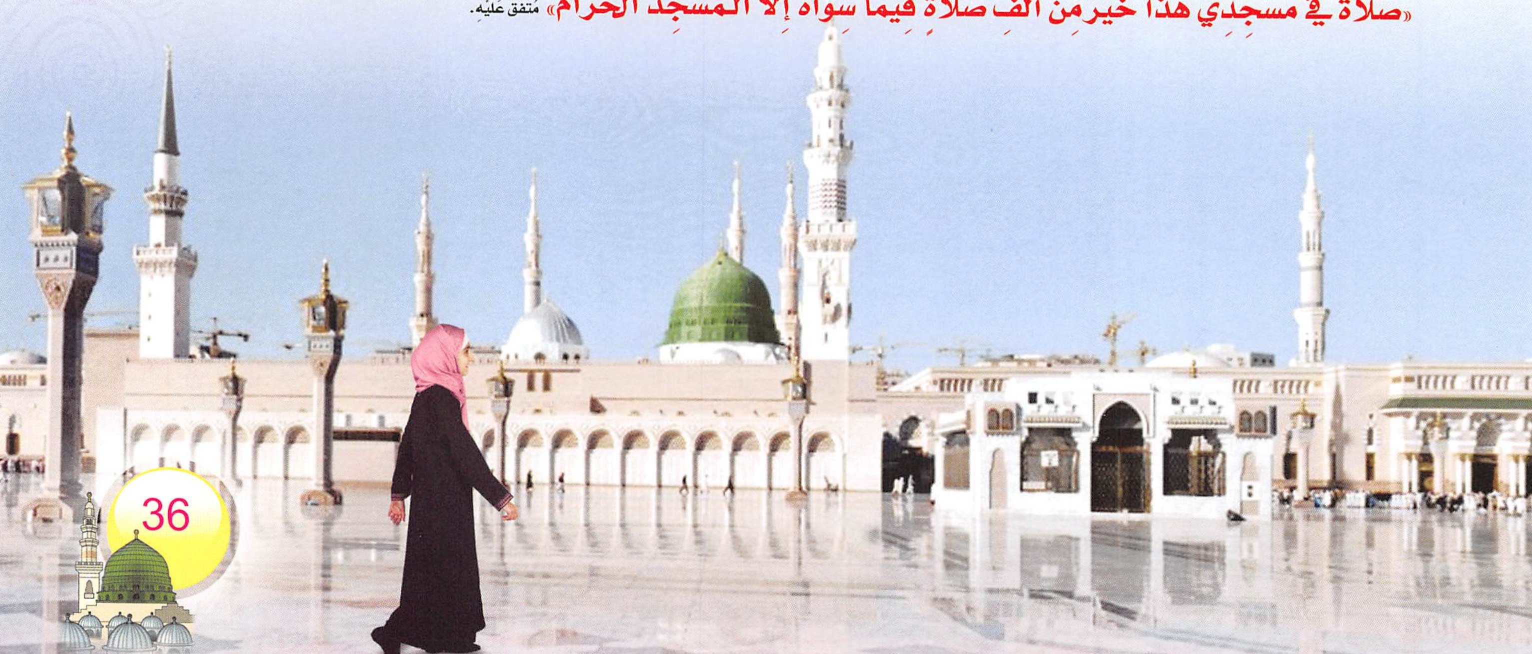
You should come to the Prophet's Mosque engulfed by tranquility and solemnity, wearing perfume (form male), and wearing the best clothes, for the woman she may wear the ordinary Hijab, and you remember the virtue of praying at the Prophet's Mosque **"One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram"**

reported by Bukhari and Muslim.

## آدَابُ دُخُولِ المَسْجِدِ النَّبَوِيِّ وَآدَابُ الزِّيَارَة

تَأْتي مَسْجدَ رَسُول اللّه ﷺ مُتَطَيِّباً بالطِّيب مُتَجمِّلاً بأَحْسَن الثِّيَاب، تَحُفُّكَ السَّكِينَةُ وَالوَقَارُ، وَتَذْكُرُ الفَضْلَ الوَفيرَ للصَّلاة في مَسْجد الرَّسُول ﷺ لقَوْله عَلَيْه الصَّلاَةُ وَالسَّلاَمُ:

**«صَلاَةٌ في مَسْجِدي هَذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ إلاَّ الْمَسْجِدَ الْحَرَامَ»** مُتَّفَقٌ عَلَيْه.



If possible, enter from Babusalam, or from any other door starting by the righ foot and say:

**"A'oothu billahil-'atheem wabiwajhihil-kareem wasultanihil-qadeem mina ash-shaytanir rajeem, [bismil-lah, allahuma salee ala Muhammad wa ala alehi wa salim allahumma iftah lee abwaba rahmatik.**

**"I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allah, and prayers and peace be upon the Messenger of Allah and his family. O Allah, forgive my sins and open the gates of Your mercy for me."**

It is liked to come to Arawdah Ashareefah first and pray two raka'h, the salutation of the mosque therein, if possible, or at any other place in the Mosque, and it's liked to come to the Rawdah and pray therein as the prophet said: **"The area between my house and my minbar (platform) is one of the gardens of Paradise"**

تَدْخُلُ مِنْ بَابِ السَّلامِ إِنْ اسْتَطَعْتَ، وَإِلّا مِنْ أَيِّ بابٍ، مُقَدِّماً الرِّجْلَ اليُمْنَى وَتَقُولُ:

**أَعُوذُ بِاللهِ العَظِيمِ وَبِوَجْهِهِ الكَرِيمِ وَسُلْطَانِهِ القَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.**

يُسْتَحَبُّ إِتْيَانُ الرَّوْضَةِ الشَّرِيفَةِ أَوَّلاً وَصَلاةُ رَكْعَتَيْ تَحِيَّةِ المَسْجِدِ فِيهَا إِنْ اسْتَطَعْتَ، وَإِلَّا فِي أَيِّ مَكانٍ مِنَ الْمَسْجِدِ، وَيُسْتَحَبُّ إِتْيَانُ الرَّوْضَةِ الشَّرِيفَةِ وَالصَّلاةُ عِنْدَهَا لِقَوْلِهِ ﷺ:

**«مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ»**

مُتَّفَقٌ عَلَيْهِ.



Go to the prophet's grave facing the grave and giving back to Qibla, salute the prophet with any narration you may remember such as saying:

**"Assalaamu 'alayka ya rasoula Allah,, ssalaamu 'alayka ya nabiya Allah, assalamu 'alayka ya khirata khalqil-Allah min khlaqih, assalaamu 'alayka ya khair khalqil-Allah, asslaamu 'alyka ya habeeba Allah, assalaamu 'alyaka ya sayedal mursaleen, assalaamu 'alyka ya rasoolu rabil-alameen, assalaamu 'alyka ya qaidal ghuril muhajaleen, ashhadu an la ilaha illa Allahu, wa ashhadu anaka Abduhu wa rasuluhu wa ameenhu wa khiratuhu min khalqihi, wa ashhadu anaka qad balaghtar risalah wa adytal amanaha wa nasahtal Ummah wa jahadta fil Allah e haqa jihadihee."**

**"Peace be with you, O the Messenger of Allah! Peace be with you, O the Prophet of Allah! Peace be with you, O he who is chosen by Allah as the most selected of men, peace be with you O the best chosen amongst the creation of Allah, peace be with you O the most beloved of Allah, peace be with you O the master of messengers, peace be with you O the messenger of the Lord of mankind, peace be with you O the commander of the al-Gharr al-Muhhajaleen (those with intense light in the places of the body touched by Wudu')I bear witness that there is no true God, but Allah and I bear witness that You are the His slave, and messenger, and custodian, and the best amongst his creation, and I bear witness that I bear witness that you conveyed the Message and you fulfilled the trust with which Allah ordered you. And you truly advised your nation for the good matters, and you performed jihad in the best way."**

Then you move one step to the right side and salute Abu Bakr Assidiq (may Allah be pleased with him).

Then you move one step to the right side and salute Omar bin Al Khattab (may Allah be pleased with him).

تَتَّجهُ إلَى القَبْرِ الشَّرِيف مُسْتَقْبِلاً لَهُ وَمُسْتَدْبِراً القِبْلَة، وَتُسَلِّمُ عَلى النَّبيِّ ﷺ بأَيِّ صيغَة تَحْفَظ، كأَنْ تَقُولَ: **السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللّهِ، السَّلاَمُ عَلَيْكَ يَا نَبِيَّ اللّهِ، السَّلاَمُ عَلَيْكَ يَا خِيرَةَ خَلْقِ اللّهِ مِنْ خَلْقِه، السَّلاَمُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّه، السَّلاَمُ عَلَيْكَ يَا حَبِيبَ اللّه، السَّلاَمُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ، السَّلاَمُ عَلَيْكَ يَا رَسُولَ رَبِّ العَالَمِينَ، السَّلاَمُ عَلَيْكَ يَا قَائِدَ الغُرِّ الْمُحجلِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إلاَّ اللّهُ، وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَمِينُهُ، وَخِيرَتُهُ مِنْ خَلْقِهِ، وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الأَمَانَةَ وَنَصَحْتَ الأُمَّةَ وَجَاهَدْتَّ فِي اللّهِ حَقَّ جِهَادِهِ.**

ثُمَّ تَتَقَدَّمُ خُطْوَةً للجِهَةِ اليُمْنَى وَتُسَلِّمُ عَلَى أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه، ثُمَّ تَتَقَدَّمُ خُطْوَةً للجِهَةِ اليُمْنَى وَتُسَلِّمُ عَلَى عُمَرِ بْنُ الخَطَّابِ رضي الله عنه.

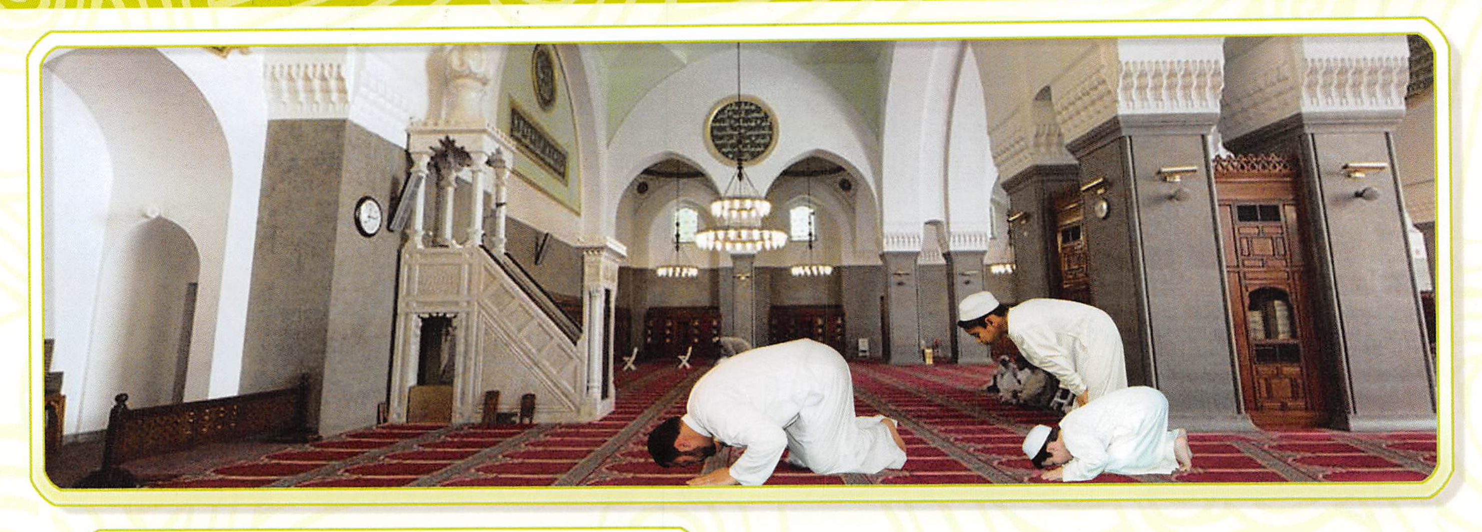
If you intends to make supplication, you should turn to face the Qiblah, and you shouldn't raise your voice while making salutation or supplications, but to the amount you can hear yourself, and you shouldn't rub or kiss the Hujrah.

Multiply prayers, worshiping and recitation of Quran while in the mosque of the prophet (peace be upon him), and in the blessed Rawdah as the virtue of praying therein is multiplied by one thousand prayers; and you should give space to others to offer their prayers.

وَإذا أَرَدْتَّ الدُّعاءَ، تَسْتَقْبِلُ القِبْلَةَ، وَلاَ تَرْفَعْ صَوْتَكَ بِالسَّلاَمِ وَالدُّعَاءِ إلاَّ بِقَدْرِ سَمَاعِكَ لنَفْسكَ، وَلاَ تَتَمَسَّحْ بِالحُجْرَةِ وَلا تُقَبِّلْهَا.

أَكْثَرْ مِنَ الصَّلاَةِ وَالتَّعَبُّدِ وَقِراءَةِ الْقُرْآنِ فِي مَسْجِدِ النَّبِيِّ ﷺ وَفِي الرَّوْضَةِ المبَارَكَةِ، لِفَضِيلَةِ الصَّلاةِ بِهِ وَمُضَاعَفَةِ الأَجْرِ بِأَلْفِ صَلاَةٍ، وَأَفْسِحْ الْمَجَالَ لِغَيْرِكَ.








Majid Qiba'a

It is liked for the visitor of Al Madina Al Munawarah to visit Qiba' Mosque and pray therein as the prophet (peace be upon him said: **"Whoever goes out to this Masjid - the Masjid of qiba'a' and prays therein, that will be equivalent to 'Umrah"**

reported by Ahmad, Sahih chain of narration.

It is also liked for the visitor of Al Madina to visit Al Baqee' and to salute its residents and, pray for them, and ask forgiveness for them; and to visit the graves of the martyrs of Uhud battle and salute them.

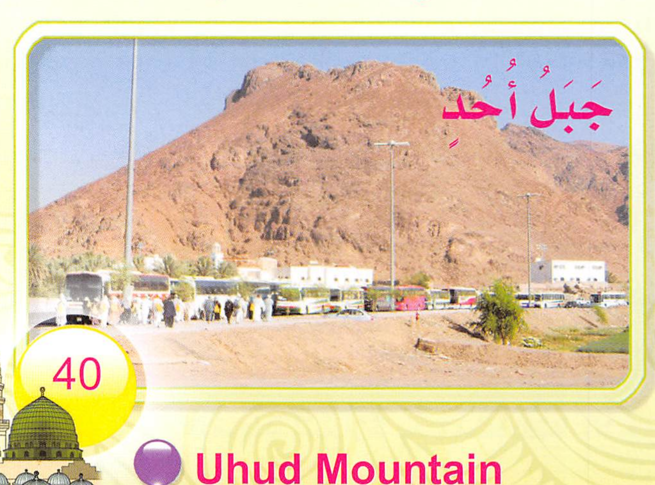
يُسْتَحَبُّ لِزَائِرِ المَدِينَةِ الْمُنَوَّرَةِ أَنْ يَأْتِي مَسْجِدَ قُبَاءٍ فَيُصَلِي، لِقَوْلِهِ ﷺ: **«مَنْ خَرَجَ حَتَّى يَأْتِيَ هَذَا الْمَسْجِدَ يَعْنِي مَسْجِدَ قُبَاءٍ فَيُصَلِّيَ فِيهِ كَانَ كَعَدْلِ عُمْرَةٍ»**

رَوَاهُ أَحْمَدُ بِسَنَدٍ صَحِيحٍ.




Al Baqee' Graveyard

وَيُسْتَحَبُّ لِزَائِرِ المدينَةِ المُنَوَّرَة زِيَارَةُ البَقِيعِ وَالسَّلامُ عَلَى أَهْلِها، وَالدُّعَاءُ وَالاسْتِغْفَارُ لَهُمْ، وَزِيَارَةُ شُهَدَاءِ أُحُدٍ وَالسَّلامُ عَلَيْهِمْ.




Uhud Mountain